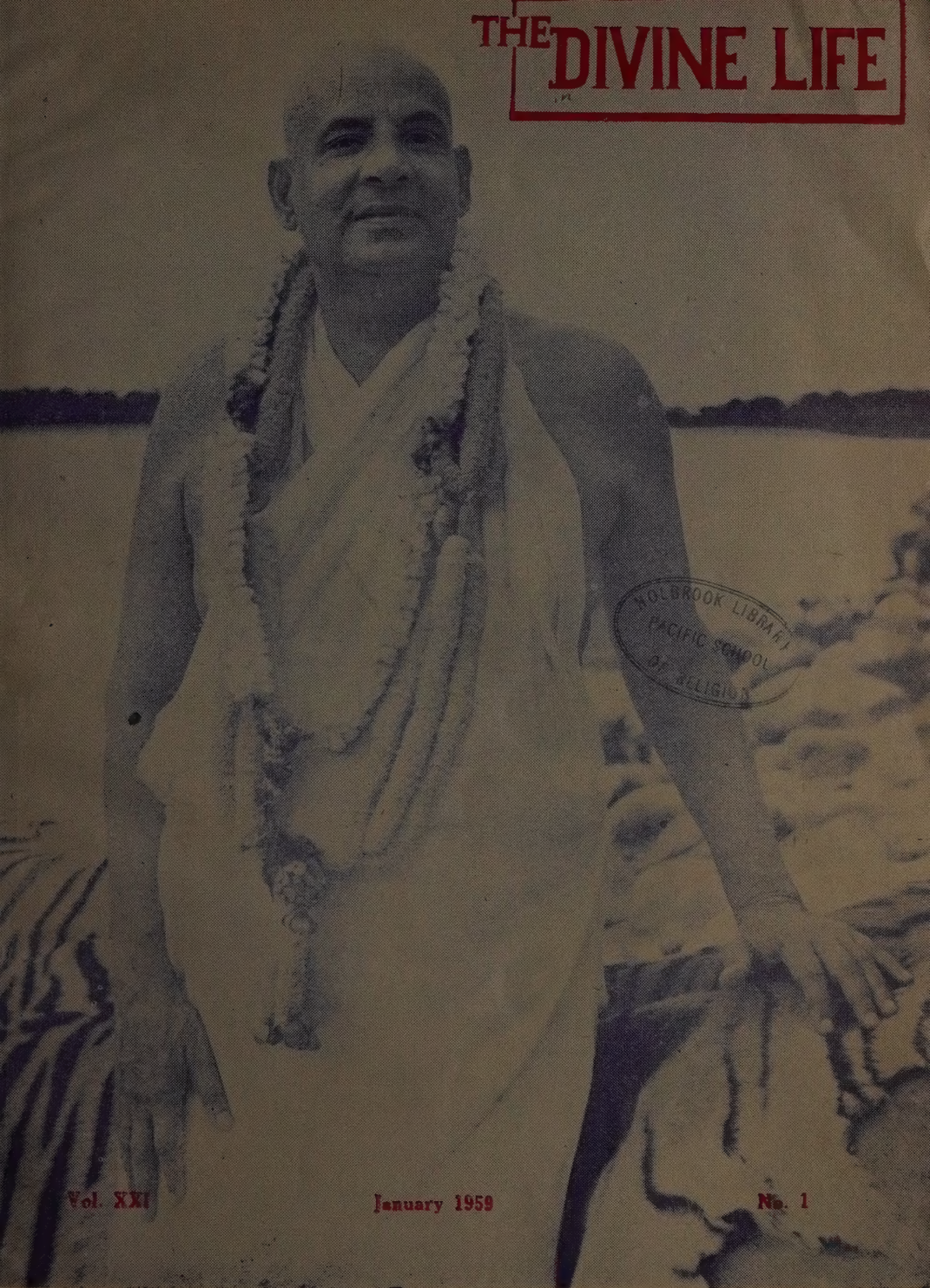


# THE DIVINE LIFE



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1<sup>st</sup> January 1959

Sri Ram Krishna Prasad,  
Madras.

God is the ultimate Truth.  
He is only one. He is the abode  
of fullness and perfection.

Prayer can change your life.  
any time, at any age. It can  
heal your diseases, renew  
your mind and body. It can  
help you to communicate with  
God. It can give you peace,  
strength and solace.  
God's name is thy armour  
and strength.

May Lord Venkateswara bless  
you.  
Sivananda

## RELIGIOUS CALENDAR

(Sivanandanagar :)

21 Jan. to 20 Feb., '59)

### JANUARY

22 Pradosha Puja

24 Purnima

### FEBRUARY

3 Ekadasi

5 Pradosha Puja

7 Amavasya ;  
All-Souls Day (local)

12 Vasanta Panchami

15 Rathasaptami

19 Ekadasi

20 Pradosha Puja

Special Ganga and Lakshmi  
Pujas on all Fridays.





# DIVINE LIFE

Volume Twenty-one

January, 1959

Number One

## The Cosmic Rudra

(From the "Swetaswatara Upanishad")

He who rules alone by His powers,  
Who rules all the worlds by His powers,  
Who is one and the same  
At the time of creation  
And dissolution of the worlds,—  
They who know Him, become immortal.

There is one Rudra only who rules  
All the worlds by His powers;  
There is no one beside Him  
Who can make Him the second.  
He is present inside the heart  
Of all beings;  
He creates all the worlds and maintains  
And finally withdraws them into Himself.

That one God, having His eyes,  
His face, His arms and His feet  
In every place,  
When producing heaven and earth,  
Forges them together  
With His arms and His wings.

May Rudra, the Creator and Supporter  
Of the gods, the great Seer,  
The Lord of all,  
Who created at first Hiranyagarbha,  
Endow us with pure intellect.

O Rudra, with Thy form,  
Which is auspicious,  
Which is not dreadful,  
And which manifests what is holy,

With that all-blessed form,  
Appear to us,  
O Dweller among the mountains.

There is nothing higher than  
Or different from Him,  
Nothing greater or more minute  
Than Him; He alone stands  
In the heaven, like a tree,  
One without a second and immovable;  
The whole world is filled  
By that Being.

With hands and feet everywhere,  
With eyes, heads and mouths  
Everywhere, with ears everywhere,  
He exists, encompassing  
Everything in the world.

He shines forth with the qualities  
Of all the senses,  
Yet He is devoid of all the senses.  
He is the Lord of all,  
The Ruler of all, the Refuge of all  
And the Friend of all.

Without hands and feet  
He goes fast and grasps;  
Without eyes He sees;  
Without ears He hears;  
He knows all that is to be known,  
Yet, there is none who knows Him!



They call Him the first,  
The Great Person.

That itself is Agni (fire),  
That is Aditya (the sun),  
That is Chandrama (the moon),  
That is also the starry firmament,  
That is the Brahman,  
That is water, That is Prajapati.

Thou art the woman,  
Thou art the man,  
Thou art the youth,  
Thou art the maiden, too;  
Thou art the old man  
Who totters along leaning on the staff;  
Thou art born with Thy face  
Turned everywhere.

Thou art the dark blue fly,  
Thou art the green parrot  
With red eyes,  
Thou art the thunder-cloud,  
The seasons and the oceans;  
Thou art without beginning,  
Thou art the Infinite;  
Thou art He from whom  
All the worlds are born.

One attains infinite peace  
When one realizes that Lord,  
The adorable God,  
The bestower of blessings,

Who, though one, presides over  
The various aspects of Prakriti  
And in whom this universe dissolves  
And in whom it appears in various forms.

When ignorance has disappeared,  
Then there is neither day nor night,  
Neither existence, nor non-existence;  
Then there is only Siva,  
The all-blessed One,  
Who is imperishable,  
The adorable light of Savita;  
From Him the ancient wisdom  
Has proceeded.

His form cannot be seen;  
No one perceives Him with the eye.  
Those who know Him through intuition,  
Thus abiding in the heart,  
Become immortal.

May we know Him, the Transcendent,  
The adorable Master of the world,  
Who is the supreme Lord of all lords,  
The supreme Deity of all deities,  
The supreme Ruler of all rulers.

May that only God,  
Who spontaneously covers Himself  
With the products of Prakriti,  
Just as the spider does  
With the threads (drawn from itself),  
Grant us identity with Himself.

## SAYINGS OF HENRICK IBSEN

The greatest evil a man can do to himself is  
to be unjust to others.

Punishment walks in the footsteps of crime.  
There are no boundaries in the world of  
thought.

In great memories there lies the seed of  
growth.

I do not long for either praise or adherence  
but for understanding.

Life has taught me not to trust fine speeches.  
Nothing is impossible to the possessor of an  
indomitable will.

Neither the conceptions of morality nor the  
canons of art are eternal.

Moderation is a citizen's first virtue.

Remember freedom converts a grub into a  
butterfly!

Man will break asunder many bonds to arrive  
at happiness.

Ideas grow and propagate themselves very  
slowly.

What a pity it is that great men can never  
really have friends.

The secret of happiness is to be in harmony  
with oneself.

The pillars of society are the spirits of truth  
and freedom.

*New Year's Message***Gospel of Holy Aspiration**

(Sri Swami Sivananda)

The wheel of Time moves on, ideas change, values remodel themselves in the light of circumstances, cultures evolve, decline and are resuscitated again in different forms. The stars of nations and civilizations rise, ascend into their zenith of glory, tumble down in decay, and sink into oblivion. But the individuality of life, the spirit of aspiration, the urge for freedom from all conditions of bondage, the sense of inadequacy and want, continue to persist. They persist under all circumstances, in poverty and prosperity, in suffering and even in momentary spells of happiness, in war and peace, in degeneracy and progress. As long as this sense of inadequacy and individuality of aspiration remains, human life will continue to flourish.

**ASPIRATION**

Life is sustained on hope and aspiration, the struggle for betterment, and the zest for fulfilment. The moment these spurring elements of progress are taken away, one begins to vegetate and is miserably lost in the gloom of frustration and despondency, or becomes an ignoramus. The spiritual aspirant, no doubt, endeavours to attain the state of complacency and dissolution of the individual self, but that is a state of fulfilment and not a characteristic of his endeavour which is quite contradictory, the difference between worldly and spiritual aspirations being only in character and objective.

**SELF-EXPRESSION**

Every action of man is a step towards self-expression, conscious or unconscious. Action presupposes an inner urge, besides motive, and this urge is the power behind expression of the self. The active principle of life is to express and diffuse itself, and so, too, naturally, is the principle of creation. The spirit expresses itself through matter so that it is known, for, otherwise, the spirit by itself cannot be expressed. The spirit of man wants to express itself so that it is known to the objects of its expression. The urge for eminence, for the continuity of life, affection, love,

domination, possession, are all dependent on this principle of expansion or diffusion of self.

**MOTIVE-POWER**

Man desires for eminence because he wants himself to be felt in others. He wants his name and form to be associated with power and authority, and be widely known, because he desires that his self is recognized by others. He thirsts to see himself in another form, and is, therefore, driven by the urge for progeny. He longs to be loved and understood and appreciated, because he wants to be felt in the pulsation of the hearts of other people. He craves to have material possessions and has a predilection for dominating over others, because of his insatiable urge to spread himself over as wide an area as possible and associate his self with as many material objects as he could muster. This is the principal motive-power behind life, of which no one should be ignorant. Weaker wills effect it in a smaller way, and stronger wills in gigantic dimensions.

**MISDIRECTION**

When this principal law is misdirected, which is almost universally the case, life becomes a hot-bed of conflict, frustration and restlessness. When this urge becomes exclusive and is wrongly channelled without regard to the presence of the same urge in others, when it refuses to recognize the factor of mutuality, then disharmony and hatred rule life. When this urge is associated with the little self and limits itself in the material sphere, when it refuses to recognize the universal principle of the immanence and the oneness of the higher self, forsaking the ideals of common good and undifferentiated righteousness, when it is grooved through selfish motivation and impelled by the dictates of the lower nature, then the soul of man is clouded by the smoke of misery, then poverty and pestilence, greed and animosity, untruth and injustice, stalk the face of earth.

**HIGHER SELF**

Let human aspiration, the longing to spread oneself, be not, therefore, misdirected. If the



mind is ruled by the lower nature, it is his little self that man wishes to expand, the self that is associated with his body and mind, personal feelings and ambitions. The nature of the higher self, on the contrary, is characterized by the central, unitary principle which sustains all life and which links itself with others with the bond of fellowship, in a spirit of harmony and mutual help. The characteristic longing of the higher self is to spread itself among others through selfless service and spiritual love, to find its ideals of truth and righteousness fulfilled in the process of its longing.

### SATCHIDANANDA

The very concept of Sat-chit-ananda is characteristic of the nature of the higher self, which is dormant in every human being. The concept of truth (Satya) is identical with existence (Sat). Truth is that which eternally exists, and the principle of existence cannot be exclusive but immanent. The spirit is immanent in all, and it is the recognition of this unity of spirit that can foster goodwill, harmony and amity among individuals and nations. Truth is no truth when it is devoid of consciousness (Chit), otherwise called awareness or knowledge. When knowledge is not perverse, it cannot but be identical with Ananda, or unmixed felicity. Knowledge, in a different aspect, is understanding. When there are true understanding, devotion to the path of truth, justice and righteousness, when the dictates of the lower self has been cured by self-discipline, then the resultant condition of life is marked by unselfish love towards all beings, which is counterwise termed Ahimsa or non-injury.

### GREAT FULFILMENT

The primary longing for self-expansion should thus fulfil itself through these channels, of truth and righteousness, knowledge and understanding, compassion and love, goodwill and fellowship. The welfare of humanity lies in this great fulfilment, not in the expansion and perpetuation of the lower self. The higher nature can enblossom and spread itself among others only when the lower nature has been thoroughly disciplined and sublimated. The process of the flowering of the higher nature, therefore, implies a simultaneous struggle for the eradication of the brambles of negative qualities that choke the garden of life. The victory in this struggle is liberation, and defeat means degeneracy and suffering.

### NEW YEAR'S MESSAGE

The new year's message is: Be steadfast on the path of truth. Obey not the dictates of the little self, but rise above all that are bane and unbecoming through self-discipline. Do not hanker after perpetuating the little self, but diffuse yourself in all through the practice of noble principles, through service, fellowship and compassion, goodwill, understanding and appreciation, self-abnegation, tolerance and adaptability, through righteous action, seeing the good in all, causing injury to none in action or attitude, humility of disposition, an ever-inquiring mind, purity of heart, right knowledge, reflection, concentration and meditation, dispassion, holy aspiration and unflagging effort at self-discipline.

I wish a happy new year to everybody, everywhere, and may there be equity, peace and prosperity for all! May God bless all!

## DIALOGUE BETWEEN YAKSHA AND BUDHISHTHIRA

(From the "Mahabharata," Vana Parva)

**Yaksha:** Abandoning what does a man become lovable? Discarding what does he not grieve? Forsaking what does he become rich? Abandoning what will he become happy?

**Yudhishthira:** Abandoning pride man becomes lovable. Abandoning anger he grieves not. Discarding desire he becomes rich. Forsaking avarice

he attains happiness.

**Yaksha:** What is the greatest wonder in the world?

**Yudhishthira:** Day after day thousands of living beings pass away to the abode of death. The rest hope to live for ever. What greater wonder can there be than this?



# Guru and Disciple

(A Discourse by Sri Pat Pearson at Johannesburg)

Have you ever been to the Congo Caves at Oudshoorn? If so, you will agree with me that it is a very awe-inspiring experience to wander along the subterranean passages and caves. The portion open to the public forms but a very small part of the vast labyrinth of passages and caves in this underground honeycomb. The guide who conducts us points out the more impressive stalactites and stalagmites for our appreciation, and during the course of the tour enlightens us with interesting information concerning the formation, discovery and exploration of these caverns. But a horrible thought occurs to me. Think what would happen if, through some mischance, we were left to stumble around alone in those dark stygian depths? Directionless, we would flounder, and our courage would quickly desert us. Our eyes would be straining to glimpse the rays of light from the cave's entrance. But in company with the guide we are confident. On him we rely and have our trust.

## NEED FOR A GUIDE

Similarly in this world in which we live and have our being, we need a guide to lead us towards the light, the spiritual light. Without a guide we stumble around in the darkness of earthly cave, whither we know not. We are always in fear of treading in the wrong direction, a direction which will lead us further from our goal. But just compare this uncertainty and floundering with the confidence, ease and cheerfulness with which we would follow the steady light of the spiritual guide.

We have come to accept, nay, let me say we consider it an absolute necessity, that before we can consider ourselves versed in any subject or knowledge, we must have a teacher, whether it be in the classroom, the kitchen or workshop. How do we judge the standard of this teacher? Not by his personality but by the knowledge he has to impart and his method of imparting it. In other words, the efficacy of teaching is measured by how well or how bad we ourselves, we the taught, have

been able to assimilate that knowledge, how we have been able to put it into practice, how successful we have been in applying it to our everyday living.

## EXTENT OF SCRUTINY

When we attend lectures in mathematics at college, do we consider it of fundamental concern whether our lecturer is a noble character or a reprobate? No. It is mathematics which is our absorbing interest and not the teacher's private life. Why, then, when we sit at the feet of a spiritual teacher do we apply such meticulously exacting standards to that person? Why are we so ready to be critical and petty? For surely in spiritual teaching, the substance of the teaching and our ability to absorb and practise the teachings is the object of our interest, not the manner of dress or personal appearance of the preceptor. Compare then our readiness to acknowledge a political leader who has some appeal to us—how eagerly we absorb his propaganda. But a spiritual leader, on the other hand, we regard with suspicion. We are so easily convinced of a political leader's integrity but a spiritual leader's expositions, personal life and motives are subjected to the most severe scrutiny before we are even prepared to listen. Is it not because our senses are ever ready to listen to the platitudes and material promises of the one but we shrink from the other who advocates self-enquiry, self-discipline with no obvious material comforts as reward?

## PARTICULAR INDISPENSABILITY

It cannot be overemphasized, in my opinion, that the necessity for guidance in spiritual learning and progress is far greater than that required for the study of any material subject. Why am I so emphatic about this? It is because with most subjects of our acquaintance the syllabus is defined and the majority of our queries can be answered by referring to books of past experience, but in the spiritual life there are so many contra-



dictions, there are so many meanings implied to the same expression, there is so much that can be misconstrued, that without some guidance we can easily wander around in circles and develop a frustration complex. In the present state of our worldly life, if we are sincere in our desire to lead a spiritual life, then there are many obstacles to overcome. For instance in the initial stages we will have to face many difficulties and doubts in the path; it is then that we need someone whom we can approach to clear up our doubts. The spiritual path is a thorny path. It is very well talking like this, but how can we be convinced that a Guru or spiritual teacher is really necessary. Let us listen to what our Guru Swami Sivananda has to say on this subject. Let us hear of his experience.

#### LIMITATIONS OF MIND

"When my age was half of what it is now, I was reading several books dealing with spiritual uplift, and in almost all the books which gave proper advice there was invariably written this particular thing that unless we seek the guidance of a Guru, we cannot have any spiritual progress. It appeared to me at that time that this was what was introduced by some people who wanted to preserve their own greatness as advisers or as Gurus. I did not feel that any importance was to be attached to such an instruction. That was because in that age, between twenty-five and thirty or so, people would generally believe that whatever they wanted could be obtained from books alone, provided they had intelligence enough to use the matter contained in the books. It was not at that time possible for me to understand that our mind, however, highly intelligent it might be, was a poor guide and that real progress could not be made unless we obtained something which could not be got from the mind but could be got only from some higher source.

"It is only after a good deal of experience that we come to realize that progress in spiritual matters can be obtained only from the Guru. Why is it so? What is the difference

between the guidance that is given to us by the Guru and the guidance that we can obtain from our own mind? Our mind is an instrument which enables us to understand the causes of events that occur. Intelligence enables us to reason out things and find out what is the cause of a particular effect. Similarly, our mind has got its emotional aspect and it enables us to perceive the beauties of nature, to perceive everything that is good, in architecture, poetry, or music and such other things. Again, our mind has got its third aspect, the willing aspect, which is valuable for the development of the ethical sense. We might become good through disciplining our own mind. But this is all that we can obtain from our mind.

#### INTERMEDIARY

"We can become very intelligent, we can become great appreciators of beauty, we can develop the aesthetic sense to perfection, the ethical sense to perfection, but beyond these we cannot go, because the mind, unless it is completely transformed, unless it is taken away from its attachment to worldly objects, unless it is charged with a force that comes from beyond the mind, from the region where the Spirit predominates, where the spiritual power originates, unless we reach that region, unless the mind is so completely charged with the vibrations that come from that region where the spiritual power manifests itself, we cannot improve at all. And it is the Guru, and Guru alone that can help us under such circumstances. Because, the Guru is always in contact with that higher force which starts from the Supreme Being and manifests itself as spiritual power. The Guru is always in communion with God and, therefore, the Guru is receiving the power directly from God. And it is that power which he infuses in us when we come into contact with him and when he receives us as his disciples."

#### DETECTION OF DEFECTS

It is only the Guru who will find our defects. The nature of egotism is such that we cannot



see our own spiritual defects. We are arrogant. We begin to bridle when our defects are pointed out. We are very reluctant to expose our spiritual ignorance to enquiry. We should be able to know thoroughly the ideals and principles of our Guru and the Guru must be able to detect our mistakes and imperfections. The Guru should be allowed to make a complete study of our inner nature. We should lay bare before our teacher all our weaknesses and shortcomings. We should allow ourselves to be tested by our Guru in a variety of ways so that he may have full confidence in us as disciples.

### CHOICE OF TEACHER

How do we choose a Guru? This is not such an easy task as it would first appear. It is not sufficient for us to wander around the corner and disclose our innermost feelings to any Tom, Dick and Harry, who is prepared to listen and show sympathy. This world is full of charlatans who are only too anxious to exploit the innocent and the credulous. Beware of such persons, for their advice, if heeded, is apt to do us irreparable harm. Do not be influenced by the talk of, or demonstrations of psychic powers, for psychic powers keep away man from God. Possession of these powers is not a test of a Sage's greatness. If anyone exhibits mystical or psychic powers for the sake of name, fame and money, know him to be a charlatan.

Having explained what not to look for, let us be aware of what to look for. The Guru which we seek is well acquainted with the spiritual path. He is our guide. He knows the pitfalls and snares on the way. He gives timely warning to the students. It is he who corrects the misguided mental impressions of aspirants. He rids one of all doubts, confusion and fear. He removes the veil of ignorance and opens the inner eye of intuition. A true Guru appears to be quite an ordinary man displaying humility and dispassion. He makes no play of mystic powers for exhibition. Money, name and fame are meaningless to him. His task is to work for the solidarity of the world and for the spiritual elevation of people. His very company is self-illumination. To live in

his company is spiritual illumination.

### ATTITUDE TOWARDS TEACHER

Now having sought and found a Guru how must we react towards him? We should realise the supreme necessity of obeying the Guru's commands and behests and keep our faith in him unsullied and staunch. Do you recall, when a schoolboy, the teacher who could not control the class. You never learnt much from him. But the teacher whose very presence inspired discipline was usually a successful one. The same applies in the spiritual classroom. It is not the unruly and arrogant who make progress. Let us not make a nuisance of ourselves then; let us not be too clever. Time is short; we have much to learn; let us make full use of that time by disciplining ourselves to learn wholeheartedly. Have faith in the wisdom and teachings of the Guru. Have faith in God and faith in ourselves. We must be prepared to devote our time and energies to the study of spiritual things, especially the teachings of the Guru. We must be prepared to put into practice self-restraint, one-pointedness of mind, purity of heart, dispassion. We must have a true desire for liberation. We must practise meditation.

It depends upon our own ability, capacity, personal efforts and earnestness as to whether we will progress. We should never find fault with the Guru, in thought, word and deed. If we have a strong fault-finding nature, we cannot learn from the teacher and our spiritual progress will be at a standstill. A disciple has no right to compare his privileges with those of others. If a thing is refused to us, we should not aspire for it again. Without the spirit of selfless service and self-denial it is very difficult to progress. The more energy spent in service of the Guru the more divine energy will flow into us. Always remember that the nature of a Saint is unfathomable; judge him not. Measure not his divine nature with the inadequate yardstick of our ignorance.

### ROLE OF TEACHER

And what, then, must we anticipate will be the Guru's reaction to us? Just as the sunrays generate clouds out of the ocean and give the



world good sweet drinking water, so also, the Guru uses from the ocean of the scriptures the best portions for the disciple's ready assimilation. The Guru will find out by close study of the aspirant for which path he is best fitted. He makes it possible for us to understand the subtle points of Yoga. Just as electricity flows from a positive charged battery towards a negative pole, so the power, energy, love, wisdom and spiritual current flows from the master mind of the Guru towards the lesser mind of the disciple. The Guru sometimes elevates the mind of his disciple. This power is a hidden mystic science which is handed down from Guru to disciple. But the disciple should not rest and be satisfied with the trans-

mission of this power from the Guru. He will have to struggle hard in spiritual practices for further perfection and attainments.

All this is summed up in these beautiful comforting words of our Guru, Swami Sivananda:

"To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted, to cheer up the suffering are my ideas.

"To have perfect faith in God, to love my neighbour as my ownself, to love God with all my heart and soul, to protect cows, animals, women and children, are my aims.

"My watchword is Love. My goal is the natural, continuous, superconscious state."

## Spirit of Hinduism

(Sri Swami Sivananda)

Being essentially a synthesis of all types of religious experiences, a whole and complete view of life, Hinduism is neither asceticism nor illusionism, neither polytheism nor pantheism. A great catholicity, wide tolerance, capacity for assimilation of all that is best in life and thought anywhere, deep humanity and high spiritual purpose, have always characterized Hinduism. These distinguishing features, together with its freedom from fanaticism, helped it to survive the repeated waves of invasion by other religious cultures, preserved its force and creative power from the destroying hands of Time, and made it most fertile in the production, in each age, in each century, at every turn of history, of several men of first-rate spirituality, the saints, sages, philosophers, mystics and Yogins.

### SALIENT CHARACTERISTICS

Upon eternal truths, universal spiritual verities, the finding of the ancient sages and men of vision and experience, the entire structure of Hindu life is laid and built. Hinduism allows absolute freedom to the rational awareness of man, never demands any undue restraint upon the freedom of human reason, the freedom of thought, feeling and will of man, upon the spirit of inquiring intelligence. Being more a "league of religions"

than a single religion with a definite creed, it allows the widest freedom and liberty in matters of faith and worship, accommodates all types of men, prescribes spiritual food for everybody according to his or her qualification and inner need and development.

A sect within sect in its code of practices, a school within school of its philosophical thought, the diversity of its cults are but its extraordinary variations, making it all the more colourful. The divergent notes somehow blend into a rare symphony, and however wide the divergence may be, there is a common unifying spirit which is impossible to ignore. The number of paths Hinduism has laid down, the many techniques of discipline and spiritual unfoldment it has evolved, do not lead to different goals, but to the self-same ultimate goal, God-realization or Self-realization, attainable through a life lived here in the spirit of God-Consciousness and governed by the knowledge of the Self.

### UNITY BEHIND DIVERSITY

The *Rig Veda* declares: "Truth is one; sages call it by various names (*ekam sat viprah bahuḍha vadanti*). The Upanishads declare that all the paths lead to the same goal, even as cows of variegated colours yield the same white milk. Sri



Krishna says in the *Gita*: "However men approach me, even so do I welcome them, for the path men take from every side is mine." All diversities, the different shades and hues, mingle and commingle and find their unison in the body of Hinduism; and it is this fact and feature that accounts for its other power, the power for paying due respect to all religions, accepting them all as different routes to the same destination, for accepting and honouring truth wherever it may come from and whatever be the garb it may put on, and for allowing every individual member in its organic body the freedom to reflect, investigate, enquire, cogitate, choose and walk his own way, drawing plenty of help from the amazing variety of guidance it bears in its bosom. Hence, also, all sorts of religious faiths, various forms of worship or Sadhanas, diverse types of rituals and customs, have found their places within the large frame of Hinduism and are cultured and developed simultaneously.

#### PRACTICAL ASPECT

Further, Hinduism prescribes graded series of different Yoga Sadhanas to suit students of different tastes, temperaments and capacities, aspirants in different stages of spiritual growth and diverse conditions of life. Hindu Yoga and Vedanta teachers lay great stress on self-restraint and all those practices which are best calculated to control the mind and the senses, and unfold the Divinity within man. Eminently practical in each of its phases, Hinduism is not a religion of mere theories of a number of ceremonies, and that is the reason which accounts for the fact that in every age India has continued to be the land of living men of God. Its emphasis on ethical life, is no less great. A Yogic student is expected to have perfected himself in ethical living, before he

takes up higher practices; he has to be truthful and pure in thought, word and deed, possess excellent conduct, must not injure any living being in any manner, and practise rigidly right thought, right speech and right action.

#### HINDU PHILOSOPHER

Philosophy for the Hindu is not an arm-chair affair, a matter for intellectual curiosity and vain discussions, but a way of life. The Hindu philosopher seriously reflects, after learning the "revealed" texts, does self-enquiry, constantly meditates, and attains Self-realization or the immediate vision and experience of the Absolute. Religion is for him a spiritualization of the whole field of life; it governs all the "departments" of his life; it is the one method that affords the greatest scope for the attainment of true freedom, for the realization of perfection and liberation. Despite all the differences of metaphysical doctrines, modes of religious discipline and forms of ritualistic practices and social habits prevalent in the Hindu society, there is an essential uniformity in the conception of religion and outlook on life and world among all sections of Hinduism.

#### CENTRAL MESSAGE

With its doctrines that are sublime, its soul-elevating and dynamic ethical conceptions, its sublime philosophy, its unique spiritual disciplines, Hinduism conveys a manifold message and affords comprehensive spiritual guidance for the resolution of every problem in every aspect of life, individual, national and international. The central message it seeks to impart to the present-day world, rent as it is by dissensions, differences of opinion and thought, covert hatred, and belligerent tendencies, is the message of cosmic love, truth and non-violence, the oneness of all mankind, and the unity of Self, pulsating in all breathing beings.

#### ON HISTORY OF MAN

What you don't understand is that history as we know it now began with Christ, and Christ's Gospel as its foundation. Now what is history? It is the centuries of systematic explorations of the riddle of death, with a view to overcoming death. That is why people discover mathematical infinity and electromagnetic waves, that is why they write symphonies. The two basic ideals of modern man—without them he is unthinkable—are the ideas of free personality and the idea of life as sacrifice.

—Boris Pasternak (in "Doctor Zhivago")



## At the Feet of Sri Gurudev

(Rani Chandravati Singh, Gaya)

No sound disturbs the peace and stillness of Ananda Kutir. There reigns a profound silence which is broken only by the whispering wind sweeping through the woods of the Himalayas and over the swift-flowing, meandering Mother Ganges. The very sight of the holy Himalayas and the eternal Mother Ganges is soul-elevating and draws our ruffled minds to the lotus feet of Lord Siva Himself, that is to say, our minds here intuitively turn towards God, the turbulent senses being set at ease for the moment.

It is this stillness, charged with spiritual inspiration, which is holy silence, and amid such an atmosphere Ananda Kutir is all day round humming with activities. Everything here seems to be calm, serene and sanctifying. All the while the place vibrates with soul-elevating chanting of the Lord's name. A visitor coming for the first time is taken aback to see these activities being carried on with such a spiritual fervour.

### HOLY ABODE

Unlike the days of yore, no Sannyas is seen shutting himself in a cave, shielded from the hue and cry of the world. On the contrary, the Sadhaks here eagerly attend to the wounded souls flocking from every nook and corner of the earth.

Gazing from down up at the hillocks, a feeling flashes in the mind that here is God's another type of creation, and is rather of a better variety. The creator of this field of spiritual activity, Sri Swami Sivanandaji Maharaj, himself is seen toiling hard day and night, untiringly and smilingly.

### 'DARSHAN'

Visitors pour in for his blissful Darshan. Having done so, they eagerly expect him to lecture to them. P.B. Shelley says beautifully:

"We look before and after  
And pine for what is not."

And Swamiji seldom gives any such lecture but instead loads us with piles of books written by him together with fruit and other eatables. One ponders over what is there in him that makes us watch his God-like face with untiring gaze. One

waits in front of the office hall with a throbbing heart for his arrival at about 9.30 a.m. Unfailingly, one rushes to sit closer to him. One does not also miss any chance of dashing in through the doors of his Kutir, just before he leaves for the office. Again, at about 8 p.m., his very appearance in the Satsang Bhavan brightens the hearts of those present there. The very sight of his blissful countenance is enchanting and thrilling. After Satsang, everyone follows him up to his Kutir and takes leave of each other before going to their rooms.

### PERSONALITY THAT TEACHES

The majestic stature of Swamiji is ever jovial and his countenance is always enchanting. Now and then he is seen cutting jokes which are followed at once by laughter from all sides. After carefully watching him, a thought pierces our ignorant minds that he needs no speech, that his very personality, his very action and gesture by themselves are more than a speech and more than a book. All these seem to be a song divine, a poem indescribable.

Swamiji emphasizes the cultivation of the qualities of regularity, cheerfulness, patience, forbearance, spirit of service, charity, generosity, and so on. To deal with them:

### REGULARITY

Swamiji never believes in procrastination of things, but regularly goes through his scheduled work at any cost. D.I.N. (Do it now) is his motto. Regularity in Sadhana is of paramount importance, he teaches.

### CHEERFULNESS

Near about 9.30 a.m., Swamiji opens the doors of his Kutir. His godly face is effulgent and radiates joy and happiness like the rising sun. He is seen cheerfully greeting the visitors waiting outside with folded hands. "Be ever cheerful in whatever condition you are" is revealed in his face. The divine, irresistible beauty and soul-stirring charm of his face is more than enough to make one holy, virtuous and righteous.



## PATIENCE

Workers are ever busy in bringing files full of correspondence and attending to various matters in the office. Swamiji is seen disposing off patiently what is brought to him and, at the same time, attending to all those who come to see him, and replying to all ignorant and childlike queries from people sitting around.

## FORBEARANCE

He is never seen ruffled or agitated under any stress of circumstances whatsoever. Tolerating all queer whims and wishes of the people, he obliges the child and the aged alike. If two persons are fighting in front of him and making use of the best of their vigour (sic!), Swamiji, instead of pacifying them or plunging deep into the matter to do justice, beautifully diverts their minds by humorously putting some irrelevant and awkward question. It looks as if a knot has been cut off from a thread, and the whole atmosphere changes from tension to delightful laughter. This is something remarkable and incomparable in his personality, and shows his extraordinary tact and forbearance.

## SERVICE

"Service is worship of God" is Swamiji's motto which he proves through his life. He plunges into selfless service, uplifting miserable souls and working day and night for the good of mankind, leading them from falsehood to truth, from darkness to light, from mortality to immortality. "Selfless service has its own reward; it generates supreme peace and bliss in your heart. Service of the sick is the greatest purifier through which you will

soon attain cosmic consciousness."

## CHARITY, GENEROSITY

Swamiji is the very personification of charity and generosity. He cannot but be otherwise. Like Karna, he says and gives abundantly whatever he has, books, fruits, and what not! Charity expands the heart, and the way to God is through the heart. Swamiji's generosity knows no distinction of caste, creed or status.

## SERENITY

Passing through all circumstances of life, he is ever calm and serene. His bank balance may be nil, or heaps of cheques may be lying in front of him. He is the least concerned. People may abuse him or sing hymns of praise extolling him to the skies. He ever remains unruffled, never excited, never gloomy.

One hears him singing inspiring tunes and doing soul-stirring and heart-thrilling 'Kirtans' with eyes closed, and the mind deeply indrawn. One is at once elevated and enchanted by his meditative face which seems to instruct that "to be detached from sense-objects and attached to the Lord" is the ideal.

## IDEAL TEACHER

Thus whatever religion or Vedanta teaches, one finds in this sage. He is the embodiment of Vedanta itself. His life is one of cheerfulness, solace, hope, courage, kindness, compassion, cosmic love, selfless service and sacrifice. He is magnetic and dynamic, does not speak much but ever smiles like a lotus, radiating the fragrance of his teachings through personal example.

May his blessings be upon us all!

## 'PRASHNOTTARI'

(Sri Swami Sivananda)

Q: What is the biggest of all things?

A: Space; for it contains everything.

Q: What is the most constant of all things?

A: Hope. It remains with man even when everything else has left him.

Q: What is the fastest of all things?

A: Thought. In the twinkling of an eye, it can reach the ends of the universe.

Q: What is the best of all things?

A: Virtue; for, it enriches man's soul.

Q: What is the easiest of all things?

A: To give advice to others.

Q: What is the most difficult of all things?

A: To follow that advice.

Q: What is the greatest of human achievements?

A: To know oneself.



## Poland's Interest in Swami Sivananda

(Sri L. Szymanski, Chief Editor, 'Wspolczesnosc,' Warsaw)

In a world torn by conflicts, when man struggles for an escape from the prevalent state of affairs, the message of Swami Sivananda has a meaning for all mankind. He stands above the fever of the tumult which is viciating the vitals of humanity. His camp is not that of power and conquest, but of universality and self-realization.

Swamiji's name has travelled beyond the frontiers of his own vast country. Wherever it goes it tends to establish an atmosphere of human kinship and concord.

So it was that I had the privilege of hearing about Swamiji. I approached him from afar, and the gates were opened. The impact of Swamiji's personality proved to be so decisive and immense that my wife and I resolved to make the long journey of thousands of miles from Poland to his Ashram at Rishikesh, on the banks of the holy Ganges. The extent of the distance, or the outlay it involved, and other sizable obstacles were no consideration: the magnetism of this

supreme being made the ordeal easier.

In a country like Poland, which was worst hit by the last war that took away millions of her men and women, and where the bulk of the population is intensely concerned with the issues of peace in individual and international life, the voice of Swamiji is bound to exercise far-reaching influence.

That Poland is genuinely interested in the propagation of the human values which India upholds and which Swamiji consistently symbolizes is evident from the fact that I have been asked by my publishers to devote more than half of my proposed book on India to the practical application of Swamiji's teachings. In addition, a number of journals have signed me up to report on Swami Sivananda's life and work.

I hope this visit to Swamiji will be instrumental in helping me understand the depths of India's greatness with which it is my mission to acquaint the people at large.

## ONE SINGLE DAY

(The Buddha)

It were better to live  
One single day  
In the development  
Of a good life of meditation  
Than live a hundred years,  
Corrupt, and of a wandering mind.

It were better to live  
One single day  
In the pursuit of knowledge  
And meditation  
Than to live a hundred years,  
Dull, and of a wandering mind.

It were better to live  
One single day  
In the commencement  
Of strong endeavour

Than to live a hundred years  
In idleness and lassitude.

Though one may live  
For a hundred years,  
Taking no note of the origin  
And the cessation  
Of that which is component,  
Better to live one single day  
Regardful of such origin  
And cessation.

Though one may live  
For a hundred years,  
Without visualizing  
The deathless state (Nirvana),  
It were better to live  
One single day  
In the realization  
Of the deathless state.



## Sivananda's Wavelets of Realization

(Compiled from the writings of Sri Swami Sivananda by Sri D.S. Krishnaiyer)

### COSMIC GARDENER

O Lord, Thou wonderful Cosmic Gardener,  
Salutations unto Thee again and again.  
Irrigate me with the flood of Thy Grace,  
Plant in me the creeper of Wisdom,  
Keep away the onslaughts of the sense-cattle,  
Remove the weeds of lust and anger,  
Put around me the fence of dispassion,  
Give me the rich harvest of Immortal Bliss.

### EQUAL VISION

The sun shines equally  
Over a hut and a palace,  
Ganges allows the saint  
And the sinner to drink its water,  
The sandal tree wafts  
Its fragrance equally to all.  
Behave like the Sun,  
The Ganges and the sandal tree.

### PEACE

Shanti burns anger,  
Greed and discontentment,  
Shanti quenches the fire  
Of desire and hatred,  
He who has Shanti  
Is the Emperor of emperors.

### DIVINE TREASURE

The Divine Treasure  
Is the great casket of Silence,  
It is the super-conscious state of Turiya,  
Of Wisdom and Bliss.

### ACTION DECIDES DESTINY

You go to Heaven  
If you do virtuous deeds,  
You go downwards  
If you do vicious deeds,  
You remain a man  
If you do mixed deeds,  
If you do Japa, meditate  
And enquire 'Who am I?'  
You get a direct ticket to the Absolute,

### BECOME FEARLESS

Go beyond the pairs of the opposites,  
And swim in the ocean of Atmic Bliss.  
Fishes in shallow waters are full of fear,  
They are quite fearless

When they dive into deep waters,  
Even so, individual souls,  
Clinging to body, are full of fear;  
If they dive deep into the heart,  
They become fearless.

### EQUANIMITY

Samata alone can give peace,  
Samata or equanimity is Yoga.  
Therefore, be established in Samata.  
The secret of Sannyasa  
Is renunciation of egoism and desires.  
A Sannyasin is the happiest  
And the richest man in the world.  
Spin the thread of Viveka (discrimination),  
Weave the cloth of Shanti,  
Wear the khaddar of Brahma Jnana,  
And become a true patriot.  
If you behold Maya,  
You cannot see Brahman,  
If you realize Brahman,  
Maya vanishes,  
If you see snake, there is no rope,  
If you see the rope, the snake disappears.

### PAIRS OF OPPOSITES

Transcend this world  
Of two, three and five,  
And rest peacefully  
In the ever blissful Atma.  
Two:—Virtue and vice,  
Good and bad,  
Right and wrong;

Three:—Three Gunas:  
Satva, Rajas and Tamas.  
Five:—Five elements.

### ORIGINAL SIN

The wrong notion "I am the body"  
Is the real, original sin.  
This one thought separated man  
From Sat-Chit-Ananda Brahman.  
Annihilate this little ego,  
You will become one with the Absolute.

### NOTHING LIKE—

There is no light like that of  
Knowledge of the Self,  
There is no treasure



Like that of contentment,  
There is no virtue  
Like that of truthfulness,  
There is no bliss like that of the Soul.

#### SERVICE

Even as the watering of the root  
Is the feeding of the trunk  
And the branches,  
So also, the service of the Lord  
Is the service of all.

#### THE BEST

The best teacher is your experience,  
The best master is time,  
The best book is the world,  
The best friend is God.  
The rich man carries God  
In his pocket,  
The scholar in his brain,  
The poor man in his heart.

#### MEDITATION

Just as you take the pith  
From the grass,  
Butter from milk,  
Take the essence of Brahman  
Through the churning of meditation.

#### MIND AND WORLD

The wind of mind produces  
The waves of the world.

#### SPIRITUAL BEING

Sacrifice and service  
Are your hands,  
Freedom and peace are your legs,  
Love and bliss are your eyes,  
Truth and devotion are your ears,  
Self-knowledge is your mouth,  
Perfection is your heart and soul.

#### SANNYASA AND VEDANTA

Sannyasa and Vedanta  
Always go hand in hand.  
Sannyasa empties the individual  
Of the ego and the evil,  
Vedanta fills it with  
Positive Truth, the supreme Reality.

#### RHYTHM OF WORLD

Without sorrow, discontentment and frustration  
man can never rise above the level of an animal. He  
can have no scope to develop the intrinsic values

of life if everything is placidly pleasant, smooth-  
sailing and harmonious to him. He will then  
hardly possess any tolerance, sympathy, under-  
standing, compassion, charity and unselfish love.  
Hence God has mixed happiness with sorrow, plea-  
sure with pain, gain with loss. This is rhythm.  
This is balance.

#### DIVINE COMMANDMENTS

Practise truthfulness,  
Non-violence and celibacy.  
Be good, do good.  
Be tolerant.  
Be kind to all.  
Serve all, serve the Lord in all;  
Love all.  
Share with others what you have.  
Think rightly, act rightly.  
Give, purify, meditate, realize.  
Behold the one Self in all.  
See God in every face.

#### SEVEN STEPS

The seven steps to Moksha or liberation are:  
discrimination (Viveka), dispassion (Vairagya),  
control of the senses (Indriya Nigraha), selfless ser-  
vice (Nishkama Karma), purification of mind  
(Chitta Suddhi), worship (Upasana), one-pointed-  
ness of mind (Ekagra Chitta), and knowledge  
of the Self (Atma Jnana). Moksha is attained  
through Atma Jnana. Atma Jnana comes through  
Ekagrata, Ekagrata through Upasana, Upasana  
through Chitta Suddhi, Chitta Suddhi through Nish-  
kama Karma. To do Nishkama Karma you must  
control the Indriyas, which can be controlled  
through discrimination and dispassion.

Note:—The mass of humanity cannot be expected  
to reach the scriptures easily and directly.  
Swami Sivananda, out of compassion for them,  
has churned the pot of scriptures and obtain-  
ed the essence out of them. No doubt, that  
essence, together with his own ripe spiritual  
experience, is spread throughout the world  
through his writings already. Yet this pro-  
cess of collection, condensation and presenta-  
tion in a nut-shell will be, it is hoped, more  
readily welcome to them. We should be ever  
grateful to Swamiji for providing us with this  
Amrita, the nectarine tonic of Immortality.



# Vivekachudamani

(Sri Swami Narayananda)

समूलमेतत्परिदाह्य बहनौ

सदात्मनि ब्रह्मणि निर्विकल्पे ।

ततः स्वयं नित्यविशुद्धबोध-

नन्दात्मना तिष्ठति विद्वरिष्ठः ॥४१५॥

415. Having burnt this (body-consciousness) along with its root in the fire of Self, which is unqualified and without form, he, the best among the learned ones, stays in his own eternal Self, which is pure knowledge.

**Notes:** समूलम्=with root; रातत्=this; परिदाह्य=burnt; बहनौ=in fire; सदात्मनि=in Brahman; ब्रह्मणि=in Brahman; निर्विकल्पे=in the Nirvikalpa; ततः=then; स्वयम्=of itself; नित्य=eternal; विशुद्ध=pure; बोध=knowledge; आनन्दात्मना=by the blissful Self; तिष्ठति=stays; विद्वरिष्ठ=the learned one.

**Commentary:**—"This" here stands for the attachment to the physical body as has been explained in the foregoing verse (please see the previous issue). It also indicates the universe or the physical phenomena and all things which are not-self. Unlike other dead bodies which are burnt on the funeral pyre, the attachment to the world of phenomena or body-consciousness is burnt in the fire of knowledge.

The aspirant by repeated identification with the Self should negate the idea of body.

**Samoolam:** Together with the root. The root of Samsara is ignorance and so this ignorance is to be first got rid of.

प्रारब्धसूत्रग्रथितं शरीरं

प्रयातु वा तिष्ठतु गोखि सक् ।

न तत्पुनः पश्यति तत्त्ववेत्ता-

ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥४१६॥

416. The body tied on the thread of past actions may fall or remain, like the garland put on the neck of a cow. The knower of Truth whose thoughts are centred in the blissful Brahman never again sees it.

**Notes:** प्रारब्धसूत्रग्रथितम्=tied in the rope of past actions; शरीरम्=body; प्रयातु=fall; वा=or; तिष्ठतु=remain; गोखि=like a cow; सक्=garland; न=not; तत्पुनः=that again; पश्यति=sees; तत्त्ववेत्ता=knower of Truth; आनन्दात्मनि=in the blissful self; ब्रह्मणि=In Brahman; लीनवृत्तिः=one whose thoughts are centred.

**Commentary:** This body is a garland of Prarabdha Karma (past actions that caused this body). When the knowledge of the Self dawns, the garland (of the body) separates itself from the (consciousness of the) knower like a garland put on a cow's neck who is heedless to its presence. The cow does not concern itself with the garland put on its neck, and may not be aware of it even. Sometimes, while the cow is moving about here and there, it may fall down. But the cow is supremely unconcerned about it. It had no special liking for the garland, so is not affected by its falling down.

**Leena** indicates that the knower of the Self should be immersed in the thought of the Atman. Just as in the scorching summer you immerse yourself in the cool waters of the Ganges in great delight, even so, the mind should be merged in the Atman with supreme delight.

अखण्डानन्दमात्मानं विशाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हेतोर्देहं पुष्पाति तत्त्ववित् ॥४१७॥

417. Knowing one's real nature, which is unbroken bliss in essence, desiring what and for whose sake shall the knower of Truth nourish the body?

**Notes:** अखण्ड=unbroken; आनन्द=bliss; आत्मानम्=self; विशाय=having known; स्वस्वरूपतः=one's nature; किम्=what; इच्छन्=desiring; कस्य=whose; वा=or; हेतोः=reason; देहम्=body; पुष्पाति=feeds; तत्त्ववित्=knower of Self.



*Commentary:* This is an echo of the *Brihadaranyaka Upanishad* (IV-iv-12) which says

आमानं चेद्विजानीयात् अयमस्मीति पूरुषः ।  
किमिच्छन् कस्य कामाय शरीरं संज्वरेत् ॥

When one realizes that this is Brahman, then for what and whose sake shall one be attached to the perishable body?

As long as there is ignorance, there will be attachment to this physical body. The people of the world mistake the body for the pure Self and

begin to identify themselves with it. But the knower of Brahman does not concern himself or identify himself with body. He has no time to think of this body. He is immersed in the contemplation of Brahman.

The worldly man has to protect his body very carefully as his egoism is centred within it. More than that the selfishness of his relatives, friends, etc., is also centred in his body. But the man of knowledge outgrows all limiting environments and base attachments.

## Message of Divine Life

(Maharshi Shuddhananda Bharati)

[Presidential Address at the Eleventh All-India Divine Life Conference held at Bangalore]

Salutations to the Pure Almighty Grace that has brought us all here in one divine communion. Let us make our hearts a lovely garland of sincerity to adore and adorn the unique One who is the all. We have gathered here today to honour Siva, the apostle of Yoga-Vedanta, the seer of divine humanity. Let the honeyed fragrance of his heart animate the emotional fervour of our blossoming spirit. His impersonal force presides over this spiritual assembly and what that presence speaks within, I shall speak out to you.

### MAHAGURU SIVANANDA

The Mahaguru Sivananda is a universal personality. His mind is lofty like the Himalayas and his heart flows like a luminous Ganges, cherishing the aspiration of seekers. He holds the beacon-light of Yoga Vedanta to spiritual pilgrims. His silvery voice and golden pen have transformed the thought-currents of humanity. He is a masterpiece of God's messengers, enthroned upon Nature's masterpiece, sending forth masterpieces of spiritual knowledge in a simple, limpid style that goes direct to the heart of the readers! Glory to the dynamic souls that have organized the wonderful Conference. Glory to Siva Satchidananda!

My contact with Siva is more than four decades old, and I love him more and more every day till I lose myself in his love. For Siva and Jiva have become one in a psychic wedlock. I came out of my Yogic silence of twenty-five years

to meet this Beloved of my heart and exchange garlands with him before the sanctum of Nataraja at Chidambaram. I opened my voice crying "Spirited Spirit" as I garlanded him with a wreath of jassamines. His heart is wonderful, throbbing with the rhythm of Ram and Prem, Aum and Soham. When he speaks his heart speaks, when he gives his heart gives.

### HEART OF SIVA

He is a Heart of Love from head to foot,  
A Love of Light from root to fruit,  
A Light of Bliss and Bliss of Soul,  
Seeing all in Self and Self in All.  
Wide Compassion took body here  
To bring Divine Life close and near.  
From bazar drugs to Brahma-Jnan,  
High Vedanta to Hathasan,  
Siva gives you all knowledge—  
Plethoral torrents in full feldge.

The Macedon press pours out book after book as continuous oblations in the mounting flames of his Jnana Yajna. North, South, East and West unite around his universal heart like the encircling horizon. Sivanandanagar is today Visvanandanagar, a spiritual resort of universal bliss where seekers from all directions, from all countries, gather like lovely birds in a fruit garden. During my world tour, I saw Siva and his works adorning homes and libraries everywhere. To thousands of aspirants Siva is the living symbol of India's spiritual

glory. In the gloomy conglomeration of this transitory age, we see his loving hand holding the light of hope for all humanity.

Hail Siva! Hail Sivayoga Vedanta! Hail Sivaprema Sangha! Glory to the Divine Master! Glory to Divine Life! Glory to the Divine Life Society!

Let us raise our hearts in praise of him and realize his mission!

### DIVINE MESSENGERS

Divine Life—that is the mission of Siva. Prophets like Sri Aurobindo consecrated their lives to fulfil the evolution of humanity in Divinity. They, too, adapted Yoga to quicken that evolution. Sri Aurobindo, the Supramental Yogi, created a dynamic centre of Divine Radiation at Pondichery. Ramana Maharshi, from his silent self-equipoise, emanated into a centrifugal force that attracted to his feet East and West. His absolute monism had one question and one answer—Who am I—I am I, the unique I, which is the individual, universal and the transcendental—all in one.

There were and there are spiritual personalities who have brought within the ambit of their aura devoted souls forming walls around their individual creeds and declaring their chosen masters as Krishna or Rama or God-incarnate. A sort of enslaving megalomania and fetish Rimmon and Rammon worship result from personality cults. The unique One is often eclipsed by the dogmatic walls growing round proclaimed personalities, and they develop into fanatic encirclement of Sattvic egoism to the detriment of free spiritual growth of humanity. The world is thus divided into ringed forts of sectarianism, religiosity, casteism, or creedism, so that the dream of One Humanity has become impossible in the spiritual field of divisions as much as in the pandemonium of political opportunism.

India, especially is torn to pieces by hundreds of castes, sects and religious camps. Mysore is a centre of Sankara's Advaita, Ramanuja's Visishtadvaita and Madhwa's Dvaita; it is a centre of Jainism, too. Islam and Christianity have a notable representation here. But do all these religions unite to create one humanity in unconsciousness? Each has its chosen master and monas-

tery, its chosen temple, church or masj'd. Is it possible to unite all these camps under the unique canopy of Heaven? Is it possible for all these camps to overthrow their sectarian strongholds and live in the universal temple of God as one-souled humanity? Is it possible for all the master personalities of religions to shake hands with each other, unite heart to heart, feel soul to soul, and live co-conscious of the One in all—Ekam Sat? This is not possible as long as the satanic separative egoism predominates sectarian religions.

### YOGA-VEDANTA

But humanity is slowly evolving towards that ultimate unity of God, soul and world. The fulcrum point of this world-unity and harmony is, otherwise called Yoga, and that Yoga is achieved by Vedanta. So Yoga-Vedanta forms the one self-conscious force that can fundamentally unite humanity and awaken the divinity which is the essence of the human entity. Life of the human being in this awakened divinity is otherwise called divine life. Yoga-Vedanta and divine life are the means and aims of one spiritual humanity. Yoga-Vedanta is a synthetic expression comprising the essence of all religions and philosophical schools of thought, all ideas and ideals of human perfection. The apostle of Yoga-Vedanta has given humanity superabundance of practical knowledge and of all systems of Yoga and Religion.

There are two great schools of thought in India—one is Vedanta based upon the Vedas which maintain the realization of the Self in and out as the end and aim of existence. The other school of thought is Siddhanta which is a practical, evolutionary system of philosophy aiming at the unity of the Soul with God by invoking His grace which alone can purify the mind-bound soul. Sankara was the incarnate-genius who boldly advocated the unique divinity of the soul which is beyond body, mind, caste, creed, religion, race and colour. "Be conscious: Brahman is the Reality and thou art That. Be conscious: Jiva is Siva. Be aware of the Supreme in the soul of beings."

### SIVANANDA'S YOGA

Sankara the greatest Vedantin was also a Siddhantin. His *Sivananda Lahari* is full of the divine



fervour that characterized the heart of Vagisa, Manikka Vachaka, Sambanda, Sundara, Tirumuler and Appaya Dikshitar, who were staunch Siddhantins. Siva is the modern saint in whom we see a harmonious blend of Sankara and Appaya, a unity of Vedanta and Siddhanta. None in the history of humanity has given such lucid treatises upon every detail of Vedas and Agamas, Vedanta and Siddhanta, upon mind and its conquest, upon Hatha Yoga, Raja Yoga, Japa Yoga, Mantra Yoga and Jnana Yoga, upon Gita, Upanishads and Brahma Sutras. He has a clarity of vision and expression that brings home to our heart even the difficult portions of traditional Yogas. He easily creates an atmosphere of unity and harmony in the spiritual field by admiring all saints and prophets and by adoring above all God in the soul who is the holiness in saints and light in prophets.

Siva's Yoga-Vedanta gives equal regards to Sankara, Ramanuja, Madhwa, Chaitanya and Nilakanta, to Jesus, Rasul, Buddha, Mahavira and Zoroaster. It takes root in Sankara's monism, sprouts into Karma Yoga, branches into Bhakti Yoga, blossoms into Jnana Yoga and fructifies into Brahma Nirvana. It is a manifestation in actual life of the fifth and sixth chapters of the Gita, leading to Brahmarpanam and Brahma Karma Samadhi. Siva advocates moral disciplines contained in Yama—Ahimsa (non-injury), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (purity of life in divine consciousness) and Aparigraha (non-coveting)—as the Pancha Sila of spiritual life. Love, give, serve, purify, meditate and realize are the six practices (Shad Sadhanas) of his Yoga.

### DIVINE LIFE

Vedanta is misunderstood by pragmatists as otherworldly asceticism. This is not the Vedic view. The Vedas say, "Live the life conscious of the Divine in you." Life is an efflorescence of the Soul. The life in tune with the inner Divine is divine life. Mind is the lower entity that obstructs this realization. Offer that mind to God and purify it by selfless service and devotion. Lust, egoism, anger and greed make a hell of the mind. Renounce them, and you will get the inner calmness

necessary for Self-realization. Yoga-Vedanta establishes the pure mind in the Self and gives the strength and energy to live and serve humanity in the Gita spirit. It is not ultra cosmic or extra cosmic; it is intra-cosmic consciousness which sees the Self in all and all in the Self, and finds self-fulfilment in universal service. It does not neglect any part of the being. It perfects every part of our physical and psychic mechanism. It trains the brain by meditation, the heart by psychic love, the nerves by service, the vital force by Pranayama and the body by Asanas and Suryanamaskara. Concentration is developed by introspection, and meditation attained by ingathered self-reflection. The heart is developed by psychic love and the head by mind-control.

To find the Self-centre and be self-absorbed, self-identified, is Samadhi which ends all the modes and dual waves of the mind and gives the soul its native peace, tranquillity and equipoise. The Yoga-Vedanta leads to a balanced harmony of the physical, vital, mental, psychic and gnostic planes of the being, culminating in the realization of the true state of the Self which is Satchidananda. Perfect bliss, perfect consciousness, perfect Truth and Light are the aims of the Veda Dharma. Yoga is the means to attain them and Vedanta is the crown of that attainment. Yoga-Vedanta is the perfect path leading to the highest height of Purusha Self-identity which is otherwise called Keva Adwaita. Existence is life in God-Consciousness, God-Being. Knowledge is to be aware of God in the self as the self of all. Bliss is to experience the delight of that self-identity with God. A legion of religions, philosophies, seer-intuitions and Yoga-Sadhanas are implied in the universal terminology of Yoga-Vedanta. It is a great force of purification, unity and divinity. It is the spiritual force that can unite the varied keys of universal life in one melodious harmony of Self-Conscious Bliss. It is the blessed force that alone can bring together thinking brains and feeling hearts and regenerate humanity caught in the *cul de sac* of scientific intellectualism.

### GOAL OF LIFE

The scientific intellect can measure the depth of oceans and scale the heights of the sky. It can

measure the world in a day's flight. Communications are quick; time and distance are shortened. Events far off are televised. Rockets and sputniks transplant human imagination to outer space. Nuclear dynamics can produce dreadful wonders. The Pandora's box of human brain can bring out atomic horrors. The holocaust of alpha-rays can burst into all-consuming heat and light. Idealists may be dreaming of one humanity behind the smoke-curtain of atomic hell-fires. All these things are puerile until man turns to his own Self and rediscovers his unity in Divinity. Diplomats dream of a political millennium by repeating the slogans of freedom of speech, thought, life and action. But who allows freedom of conscience? There are Macbeths ready to murder Banquos; there are Iagos ready to instigate Othellos to murder innocent Desdemonas. There are Tartuffs and imposters living a shameless life of hypocrisy and treachery.

Do not lay much hope upon the fleeting world. The world is a tragi-comedy of vital forces. Believe in the Self-God, believe in the Self-Truth. Follow the voice of the pure Conscience. Strive towards purity of the mind, unity of the self and divinity of life. Take care of yourself; perfect yourself and then, by self-example, perfect the world around. Know that the I in you is the Pure Brahman and equally so the I in all. Humanity is your alter-ego. Its hunger is your hunger. Its joy is your joy. Its perfection is your perfection. The Vedic Rishi maintains that delight is for him who lives in the Light of Self-Knowledge. "God is one and unique. He is the quintessence of beings and He is the force of becomings. He resides in the

psychic cave of beings like the lightning in clouds. He is the unattached Witness and eternal Master of the world-play, the unique One in the multiplicity of names and forms, the Being in all becomings." Realize That as the Self, ever free, ever luminous, the Light of Lights. Then you can render life a poem of Self-conscious Bliss.

### COSMIC UNION

O Souls of Cosmic symphony,  
Gather all; the time is now.  
To see the One in the many,  
Who is all-light and all-love—  
One heaven spreads above us,  
One fair earth homes us all,  
Of one Soul we are conscious  
As the immortal in the mortal.  
Let East and West unite here,  
Like sun and sea in rains,  
Like scent and hue in a flower,  
Like thought and throb in brains.  
Perfect first your human might,  
In silence and solitude  
Draw force from the Divine Height  
And stream down with beatitude;  
Feed the failing fields of life,  
To golden yields of bliss.  
Save the world from Crisis,  
O heroes of freedom in the Self!  
Live in God,  
Work as sun, live as sky,  
March as soldiers, singing the songs  
Of a new life in divine glory!  
Om Tat Sat Saum Sivam!  
Om Tat Sat Om Sivam!

## POCKET PRAYER BOOK IN GUJARATI

*Prarthana Manjari* is an ideal pocket prayer book, in Gujarati, edited and published by Dr. Sivananda Adhwaryoo, MBBS, DO, President of the Brihat Gujarat Divya Jivan Sangh, Virnagar (via Atkot), Saurashtra, from where is also published *Divya Jivan*, a monthly spiritual journal (annual subscription Rs. 3). The pocket prayer book contains the transliteration and translation of various prayers and Shanti Mantras (in Gujarati) in addition to different universal prayers, Aratis and Bhajans. (Re. 1)

## SURYA NAMASKARA IN ORIYA

Swami Ramapremji, of Balasore, Orissa, has translated into Oriya and published Sri Swami Sivananda's *Surya Namaskara*, with detailed annotations and illustrations. (Re. 1)



## Ashram News and Notes

### CHRISTMAS CELEBRATION

The Christmas celebration on the night of the Christmas Eve, here at Sivanandanagar, was remarkable for its beatific fervour, sprightly enthusiasm of the participants, among them a number of Christian aspirants, spirit of fellowship, and an abundant admixture of gay abandon.

The Satsang Bhavan, where the celebration was held, had put on a festive appearance, with streamers spreading out from the centre of the roof and blinking coloured bulbs heavily laden on a rigged-up Christmas tree as well as providing a scintillating wreath around the picture of Jesus the Good Shepherd, which was placed on a simple altar by the side of an improvised stage on which a musical one-act play, heralding the advent of the Divine Babe, was to be enacted by the visiting Sadhaks from abroad.

The function, presided over by Sri Swami Sivanandaji Maharaj, began with a German choir by Swami Sivananda Radha (Ursula S. Hellmann), Joe Gnilka and Francis von Poncet, which was followed by a few solos by Leonora Rego, with accompaniment on the veena by Swami Vidyananda, and a duet by her and John Banman, besides a few other pieces of songs.

Thereafter, Swami Chidanandaji introduced the musical one-act play by reading out from the Bible (St. Luke) the portions on the birth of Jesus, followed by an explanatory translation in Hindi. The play began with a choir pertinent to the occasion, the scene being a cattle-shed in Bethlehem, with Mary (Sivananda Radha) and Joseph (Emil Snaider) kneeling at the crib where baby Jesus lay and surrounded by the three Magis (John Clarke, J.K. Ansa and Swami Venkatesananda) and the shepherds (John Banman, Francis von Poncet and Joe Gnilka), all kneeling down in submission, and hovered over by two protecting angels (Leonora Rego and Elizabeth Leo who is now known as Kalyani). Each of them, then, paid their respective homages to baby Jesus in somorous carols and lilting, soft ululation, interspersed with vibrant choirs on different themes.

The other features of the occasion were the lighter side of the celebration, when John Clarke sang a few folk songs and a negro spiritual, followed by a discourse by Irwin Troja on the message of Jesus Christ, who also described how many persons failed to grasp the spirit of the occasion by swivelling into a bibulous type of celebration with a lot of indulging in raucous jitterbugs. On the other hand Joe Gnilka gave a description of the homely type of Christmas celebration in Germany with good humour and happy abandon, while rendering a few samples of German songs and also Canadian folk songs.

Then, J.K. Ansa spoke on Christmas celebration in Ghana and sang some Ghanian carols, followed by Inge Stramm who sang several pieces of light-hearted and gregarious German songs which had a hilarious effect on the audience. Earlier when the celebration began, Sri Gauri Prasad, retired judge, made a brief speech on the spirit of Christianity. The function concluded with the distribution of Christmas and New Year greeting cards and Christmas cakes, and with fire-works and punching and bursting of balloons.

### MARRIAGE

The marriage of Sri Nanik Daswani and Mrs. Elizabeth Leo, who was given the name, Kalyani, by Sri Swami Sivananda, was solemnized here according to Hindu rites, on 12th December. Both Sri Nanik and Srimati Kalyani are disciples of Swamiji, and had taken an active part in the activities of the Divine Life Society Branch at Hongkong from where they come.

### MAHAMANTRA KIRTAN ANNIVERSARY

The 15th anniversary of the Akhanda Mahamantra Kirtan was observed here on 3rd December when a Nagar Kirtan was done around Rishikesh and leaflets containing the glory of the Mahamantra distributed. It may be recalled that fifteen years ago, at the instance of Sri Swamiji, who the Bhajan Hall was constructed, the inmates of the Ashram began a non-stop chanting of the Mahamantra, by turns, and since then it has been continuing without break.

## SIVANANDA GENERAL HOSPITAL

The Sivananda General Hospital treated a total number of 20,941 (old and new) cases during the year 1958, of which 16,434 were males and 4,507 females. The following is the classification of diseases: simple fever 4,956; malaria 1,122; enteric 23; ENT 1,123; eye (minor cases) 263; dental 722; minor surgical 2,617; chest and lungs 613; intestinal 3,407; blood 814; nervous 848; metabolic 358; gynecic 629; and skin diseases 2,941: total 20,941.

A new indoor ward of the Hospital is now under construction. The present medical officer is Dr. Parasuram Punjabi, MBBS.

## SIVANANDA EYE HOSPITAL

The Sivananda Eye Hospital, the only one of its kind in the near-about region, treated a total number of 5,399 cases, including 336 surgeries performed during the year 1958. The following is the classification of the eye complaints attended to: conjunctivitis 638; trachoma 761; refraction 679; leucomacornea 248; cataract 899; adherent ucoma 325; xerosis 103; keratitis 127; pterygium 36; corneal ulcer 77; chronic glaucoma 140: total 5,063. The classification of the eye operations done is as follows: cataract extraction (extra capsular) 186; pterygium transplantation 36; iridectomy 42; trephining 22; needling 11; excision of the lacrimal sac 16; Webster's operation 23: total 336.

The surgeon-in-charge of the Eye Hospital is Swami Sivananda-Hridayanandaji. The wards of the General Hospital and the Eye Hospital have six and eight permanent beds, respectively.

## DISCOURSES

Sri Franz von Poncet spoke on the activities and the prayer and Yoga classes of the Pretoria Branch of the Divine Life Society, on 27th December. Earlier, Sri John Clarke gave an account of the folk songs in North America, while singing out quite a few popular hits of the olden times. Dr. Sivananda Adhwaryoo spoke on practical hints on Sadhana, Bhakti Yoga, and Guru Bhakti.

## VISWANATH MANDIR

The 15th foundation anniversary of the Viswanath Mandir was celebrated on a grand scale on 31st December, when the fifth Ati-Rudra Maha Yajna was also performed. Here at the Viswanath Mandir, besides the routine Pujas every day, all sacred occasions of the Hindu calendar are observed with elaborate details. Yajnas are performed on every Pradosha Day (twice a month) in addition to special Yajnas pertinent to various sacred occasions. The Ati-Rudra Maha Yajna is held once in every two years for peace and welfare in the world at large, and for peace and prosperity as well as health and longevity of individual devotees. The Rudra Chamaka is chanted before the idol of Lord Viswanath every day, besides Abhisheka and Archana. The programme of the foundation anniversary included Maha Puja with special Abhisheka and Laksharchana, besides the Ati-Rudra Maha Yajna, consecrating the repetition of the Rudra Chamaka several hundreds of thousands of times done during the past two years. There was also a general feast.

## VISITORS

Among those who visited the Ashram during the month of December were: Sri S. N. Maitra, ICS, former Acting High Commissioner of India in Karachi; John Clarke, of England; John Thorn, from Perth, West Australia; Dr. B. B. Chakravarty, from Caracas, Venezuela, South America; Her Highness the Maharani of Kashmir; and Inge Stramm, of Germany, now in New Delhi.

The new visiting Sadhaks from abroad now in the Ashram are Francis von Poncet, of Pretoria, South Africa; Emil Snaider, of Victoria, Australia; John Banman, of Vancouver, B.C., Canada; and J. K. Ansa, of Accra, Ghana, West Africa.

Sri Swami Sivanandaji Maharaj received a group of about 50 army-men from Dehra Dun, a batch of about 12 devotees of the Nirgun Balik Satsang Mandal of Delhi, a party of about 40 devotees from Dehra Dun led by Swami Nadabrahmananda, and a group of the teaching staff of the D.A.V. College, Dehra Dun, during the month under review.



## Sivananda Aryavarta Ashram in Mexico

(Sri Samael Aun Weor, President)

It gives me immense pleasure to announce that, under the direction of our great Gurudev, Sri Swami Sivananda, we have established, in the city of Mexico, an institution dedicated to the propagation of Yoga, which we have named "Sivananda Aryavarta Ashram."

Here, in Mexico, we are dedicated to a movement called "Accion Gnostica Libertadora Americana," which is but an integral part of the Divine Life Society. There are about a hundred thousand individuals who are associated with this movement and who have a deep regard for our Gurudev. The newly established Sivananda Aryavarta Ashram, we hope, will soon become a dynamic centre, from where the Yoga of Sivananda will be enthusiastically propagated.

The teachings of our Gurudev are wise. They appeal to us and help in the awakening of the inner spiritual power in man. We are very much interested in Kundalini Yoga, as taught by Swami Sivananda, and we believe that, if we properly follow his teachings, we will surely be able to awaken the great psychic power dormant in us, and thereby reach the highest destination of the great Reality.

The Temple of Wisdom is found in the teach-

ings of our Gurudev. It is in this temple that we come to know ourselves more and more through the practice of spiritual disciplines. One has to die to one's lower nature in order to attain the highest. Truth is realized only when we are prepared to receive it. The teachings of Swami Sivananda, in general, and the disciplines given in his *Kundalini Yoga*, in particular, are meant to prepare ourselves for the great Realization.

Man has two sides of his nature, the lower and the higher. By the development of the higher nature we diminish the lower. The ideal of the Sivananda Aryavarta Ashram is to help propagate the ways and means of the flowering of the spiritual being in man. The Ashram will also provide opportunities for the practice of Yoga exercises. Our ideal is the attainment of Self-knowledge, and we sincerely believe that if people take to the path of Yoga, there will be peace and justice in the world. Though the real path of Yoga is like a razor's edge, even if the people are able to lift the life of truth to a little extent, there would surely be a great deal of improvement in the prevalent conditions in the world.

The Secretary of Sivananda Aryavarta Ashram (Apartado 78-58, Mexico City, Mexico) is Sr. Rafael Ruiz Ochoa.

## NEW SIVANANDA SCHOOL OF YOGA IN MONTREAL, CANADA

Miss Marianne Sollinger, who was given the name, 'Sita,' by Sri Swami Sivanandaji Maharaj, has founded a new Sivananda School of Yoga in Montreal (2740 Goyer Street, Apt. 12), with the object of spreading the knowledge of Yoga among Canadians, as interpreted through the teachings of Swamiji. It may be recalled that, two years ago, she had spent a few months at Sivanandanagar and practised the various Yoga exercises. Sri Sita came to know about Swamiji while in Germany. She is a German by birth and has now settled down in Canada. A sincere and unassuming spiritual aspirant, she is deeply devotional by nature and is earnestly dedicated to the propagation of Yoga. Her school of Yoga in Montreal imparts practical lessons on Asana, Pranayama, concentration and meditation on every Monday and Thursday.

## Brief Reviews of Publications

### SELF-KNOWLEDGE (ATMABODHA):

*Translated from the Sanskrit with notes, comments, and introduction, by Swami Nikhilananda, and published by the Ramakrishna-Vivekananda Centre, 17 East 94th Street, New York 28, N.Y., U.S.A., price \$ 2.50, pp. 228 cr.-8vo.*

Swami Nikhilananda does not require any introduction with regard to his great scholarship and remarkable career as a Hindu missionary in the United States, where, together with his famous brother-monks, he has done so much in spreading the true spiritual culture of India, and in interpreting her profound and lofty philosophy, in its pristine form, with a characteristic clarity of attestation and enunciation, objectivity and deep understanding, which have so well been testified in his brilliant 114-page introduction to this work of Sankaracharya. His outstanding role in this field, besides the other auxiliary forms of his mission's activity, constitutes a great service to this country and the spiritual world at large.

*Atmabodha* of Sankaracharya is a standard

Vedantic text, which has been very well presented by Swami Nikhilananda with an elaborate thesis of his own on the subject-matter in the form of introduction. The different hymns to Guru, gods and goddesses, as well as other pertinent compositions, given in the Appendix, provide an added embellishment. The glossary is very useful.

### EAST AND WEST SERIES: A monthly

*journal of Sadhu T.L. Vaswani, published from 10 Connaught Road, Poona 1; its annual subscription Rs. 2.50: the current number 46 is entitled "Beloved Dadaji" by J.P. Vaswani.*

Sadhu T.L. Vaswani is one of the greatest living saints of India, whose life-story is given in the present series of this journal. Few have inspired so many people in the different walks of life through illuminating writings on the wisdom of the eternal verities and the divine melody of the hidden spirit, as well as through personal example as Sadhu T.L. Vaswani. His life-story is an enthralling saga of the quest of truth and his service to humanity is priceless in its own way. May he live long!

## Latest Publications

### 'UNITY OF RELIGIONS'

Sri Swami Sivananda has beautifully portrayed herein the underlying spirit of unity among all religions of the world, while emphasizing the fundamental tenets that provide the common basis. Printed out of the donation given by the sons of the late Sri D.J. Dudhwala, Ahmedabad, in memory of their father. Rs. 2, pp. cr.-8vo 152)

### 'ILLUMINATING MESSAGES'

A selected collection of 99 inspiring messages by Sri Swami Sivananda, sent to various places on different occasions, have been compiled here under six sections, namely, messages for holy days, national and international conferences, pertaining to spiritual quest, on cultural integration of mankind, on the ideals of the Divine Life Society, on world peace, and on Yoga physical culture. Rs. 4, pp. 432)

### 'SIVANANDA' AND OTHER SAINTS'

This is a symposium of comparative studies on Swami Sivananda and other leading saints of the past, by different contributors, which also contains the salient points of his teachings—all succinctly and beautifully presented. (Rs. 2, pp. 168 plus LXXI)

### 'CARNATIC MUSIC'

Sri R. Rangaramanuja Iyengar, B.A., L.T., a learned exponent of Veena Vadya, gives here a scholarly treatise on Carnatic music, four pen-portraits of Veena Dhanam, and the biographical sketches of three leading exponents of the Carnatic music. (Rs. 2, pp. 159 plus XX)

### 'THE ULTIMATE REALITY AND ITS REALIZATION'

Herein is presented a collection of the main discourses on the Vedanta philosophy given at the



Yoga-Vedanta Forest Academy during the last year by Sri Ram Rup Tiwari, M.A., LL.B., of Gwalior. Sri Tiwari is the visiting Vedanta Professor of the Academy. There are nine lectures in 58 pages. (Re. 1.50)

#### 'PUSHPANJALI'

Sri Vedananda Jha, M.A., has translated, into Hindi, Sri Swami Sivananda's pocket-book of devotional poems entitled Pushpanjali (now out of print), which gives his experiences in the spiritual path. (Re. 1, pp. 114)

#### BANGALORE PUBLICATIONS

A limited number of copies of the following works, which were published in commemoration of

the Ninth All-India Divine Life Conference, held last November in Bangalore (please see the previous issue), are now available from the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P., from where the above-mentioned works could also be had. The Bangalore publications available are Swami Sivananda's *Light-Power-Wisdom*, in English and Tamil (50 nP. each), and *Sivananda Vani* (50 nP) and *Japa Yoga* (Re. 1.25), both in Canarese.

#### PAMPHLET

The latest pamphlet of the Yoga-Vedanta Forest Academy is *The Wisdom of the Upanishads*, specially written in a tabloid form by Sri Swami Sivananda. (50 nP)

### NEW FOREIGN EDITIONS

#### 'DAS SONNENGESETZ'

Sri Harold S. Blume deserves our commendation for making available to the German people a finely got up handbook of Suryanamaskaras with 12 art plates illustrating the different postures, together with an excellent selection of Sri Swami Sivananda's writings on Vedanta philosophy, spiritual culture, meditation and other allied topics, all presented in a tabloid form.

This German work of Sri Swami Sivananda, terse and highly instructive, is available from Humata Verlag Harold S. Blume, at:

Switzerland: Bern, Altenbergstrasse 10.

Germany: Freiburg im Breisgau,  
Burgunderstrasse 26.

Berlin-Zehlendorf, Forststrasse 8.

Austria: Salzburg, Linzergasse 13.

#### 'KUNDALINI YOGA'

We congratulate the Branches of the Divine Life Society in Indonesia, and particularly Sri Kwe Liong Tian, the translator of Sri Swami Sivananda's *Kundalini Yoga* into Indonesian, for having made this monumental work available among the people of that great country. This book is available from

Tata Usaha Madjalah "Penjedar,"

Tjelaket 12, Malang, Indonesia.

## Welcome To Sivanandanagar

From the nucleus of the four-room *Ananda Kutir*, where Sri Swami Sivanandaji Maharaj inaugurated his Divine Life Mission nearly 25 years ago, Sivanandanagar has now grown into a world-wide organization of dynamic spiritual activities, with numerous departments and residential quarters, where students of Yoga from various parts of India and the world at large pursue their respective paths of evolution under expert guidance, and live in the saintly company of Sri Swami Sivanandaji Maharaj. Many

spiritual seekers, who spend their holidays at Sivanandanagar and some of whom who have settled down here after retirement, have built their residential quarters in their own names of in the memory of their relations. Anyone is welcome here to construct their rooms (a single room costs Rs. 2,500) and extend their home into the spiritual abode of Sri Gurudev. Details for construction of rooms have been published in the July 1958 issue of *The Divine Life*, and could be obtained from the Secretary, Divine Life Society.

## Title Awards

Sri Swami Sivanandaji Maharaj has, on behalf of the Yoga-Vedanta Forest Academy, awarded the following titles to those mentioned below, respectively.

### GURU BHAKTA RATNA

Sri E.K. Nambiar, Sarojini, R.S.M. Sundaram; A.K. Sinha and A.B.N. Sinha, Patna; Somanath, A.P. Venkatachalapathy, Subba Reddy, K. Subbarao Chaudhury, G. Sreenivasa Rao, B.C. Ekamraram, M. Venkataswami Gowda, P. Kuppuswamy, A.C. Arunachalam, G. Ranga Reddy, N. Srinivasa Iyer, Swami Jnanananda, R. Ganesa Iyer; A.V. Govender and Angella Govender, Durban; Anamah Pillay, South Africa; Dr. Gope Gurbux, Delhi; S. Rajagopalan; Kusum Haridas, Delhi; Rishi Ram, Raj Rani; Paramananda Mehra, Bombay; Sri Krishna; P.M.N. Swamy, Bombay; Vasanthamaliga, Major Pindi Das; Lakshmikant Dave, Ahmedabad; Luthukrishnan, Iswari Amma, Lt. Jage Ram, Dr. Pilla Vighnay, Suresh Vighnay, V.V. Narasinga Rao, P.L. Narang, V.L. Nagaraj, B.P. Balasubramaniam, A.C.K. Ramaswamy Chettiar, B. Sriantiam, P. Vadivelu, R. Shanmugham, Dr. Parasuram Panjabi, Ram Nath Sharma, Kashi Ram Gupta, Mahoharlal Sharma, Michael Levin; Sri Uddha, Australia; K.V. Pillay, Durban; N.C. Kraman, Ananda Valli,

Sri K.V. Pillay, Durban; Sitaram Garg, U.R. Menon, Narayani Menon, Swami Swarupananda, R. Ramaswami, Dr. Prahlad, Shanti, Sat Ram Sabnani, Sati Sabnani, Jal Dorabjee, Major R. Rao, Rajya Lakshmi Rao, Sri Hart, P.S. Venatarayulu, A.C. Avudayappan, K.K. Dar, Prakash, K. Dar, Uma, Usha, Vijaya, Sudesh Malhotra, Kashi, Ram Krishna, Bholanath, Bimalavati, Bimalavati, Chand Rani, Sushil K. Malhotra, Mananlal Seth, Lalita; D.K. Sen, Lucknow; Marjorie Aries, Lebanon; Sq. Ldr. Somasekhara, Delhi; Brij Raj Singh; Sivananda-Umananda, Australia; Sadasivananda, Etayyapuram; Bishanlal Mathiala, Dehra Dun; V. Dharmalingam, Durban; Sivananda Bhicka Chiba, Pretoria; Ramlal Marwaha, Delhi; C.R. Sud.

### GURU BHAKTI SHIROMANI

Srimati Kumudini Rao, Hyderabad; Sri T. Elumalai, Madras; and P.S. Venkatarayulu.

### BHAKTI RATNA

Sri G.S. Mahesh and G.S. Ganesh, Gopalamudram; Brij Mohini Anand, N.S. Ramachandra Iyer; Dr. Nripendranath Mukherjee (also *Bhakti Bharati*), Calcutta; Mrs. Huston Smith, St. Louis; E.S. Santhanam; N. Jayaramalu, Suman Bala, Vittalam, Mohan, Ravi Chandra, Narayanamurthy, Guhananda Vari, A. Lakshmi Narasamma; Deva-gie Govender, Durban.

### BHAKTI BHUSAN

Sri P. Surendranath, Abaranji Amma, Lakshmi, Valli Bai, Meher Chand, Ramlal, Janaki, New Delhi.

### SANGITA JYOTI

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#### GANA VISHARAD

Sri T.K. Ramachandran, V.V. Narasing Rao.

(To be continued)

## Sivananda's 'Upadeshamala' in Danish

(Sayings of Sri Swami Sivananda translated into Danish by Sri E. Sodring, Copenhagen)

[Continued from the previous issue]

- |   |   |
|---|---|
| 77. Overvej noje, bestem saa positivt.        | 96. Luksus er Fredens Fjende.                 |
| 78. Lykken er indvendig.                      | 97. Venskab ophorer, naar Laanet begynder.    |
| 79. Respekter dine Forældres Raad.            | 98. Taalmodighed er Noglen til Selbvirkelig-  |
| 80. Kaemp Livets Kamp tappert.                | gorelse.                                      |
| 81. Baer venlig og hyf lig, hav gode Manerer. | 99. Karakteren er det sande Livs Grundpille.  |
| 82. Odelaeg ikke andres Omdomme.              | 100. En Logner skal have en god Hukommelse.   |
| 83. Sog aldrig at synes, hvad du ikke er.     | 101. At arbejde uden en Metode og en Plan     |
| 84. Forog ikke Vennernes Anpal.               | er at sejle uden et Kompas.                   |
| 85. Vaer aldrig under nogen Omsteandighed     | 102. En virkelig Ven foroger din Lykke og     |
| falsk.  | deler dine Sorger.                            |
| 86. Hold dit Sind borte fra onde Tanker.      | 103. Et raadent Aebler odelaegger hele Kur-   |
| 87. En Nations Skaedne ligger i dets Kvin-    | ven.  |
| ders Haender.                                 | 104. Lad det dode Forbigange begrave sine     |
| 88. De indiske Kvinders Haeder er Indiens     | dode. Nutiden er det vigtigste.               |
| egen haeder.                                  | 105. At miste Humoret er at miste Forstanden. |
| 89. Det Samfund, i hvilket Kvinder ikke er    | 106. Jeg er DIN. Alt er DIT. Dette er den     |
| aerede, vil bestemt gaa til Grunde.           | bedste Bon.                                   |
| 90. En Pige uden Ukunstlied og Renhed         | 107. HERRE, Ske din Vilje.                    |
| er ikke vaerd at paasomme.                    | 108. Tanken maa stemme overens med dine       |
| 91. Tilfredshed er en umaadelig Rigdom.       | Ord, og Ordene med din Handling.              |
| 92. Fremgang er Livets Lov.                   | 109. Stol paa GUD. Hav ingen Bekymringer      |
| 93. Der kan ingen Straeben vaere, hvor der    | for i Morgen.                                 |
| ikke er Haab.                                 | 110. Laer af Fuglene og Dyrene.               |
| 94. Begyndelserne til alle Ting var smaa.     |   |
| 95. Luksus er kunstig Fattigdom.              |   |

(To be continued)



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*Secretary, Divine Life Society.*



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